The PULPIT

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'He Is Not Dead!'

In the play on the trial of Jesus written some years ago by John Masefield, one of the last scenes takes place in the judgment hall of Pilate. The noisy crowds with their shouts of "Crucify him!" are gone. Pilate himself is gone. Only Claudia, his wife, remains. She stands gazing across the hills and valleys of Jerusalem, but she looks not at them, but at a hill outside the city gate called Golgotha, the Place of the Skull. She sees against the darkened sky the still darker forms of three crosses. As she stands thus, Longinus, one of the soldiers who had crucified Jesus, comes in. She turns to him and asks, "Is he dead yet?" Longinus shakes his head and says: "No, lady, he is not dead." She questions: "But surely he is dead, he has been hanging there so long now!" Longinus replies: "No, lady, he is not dead. His truth is let loose on the world now and neither Jew nor Roman can stop him!"

That is the power which those early disciples felt. That truth, that love of God was so strikingly manifest in the resurrection. And they, though few in number, were willing to launch forth against a dark and hostile world! for they knew that before them went the mighty hand of God to work his will in the lives of men and nations.—*John E. Skoglund, Baptist Divinity School, Berkeley, Calif.*

The Conquerors

In the gallery of Antoine Wiertz at Brussels there is a collection of the most astounding paintings ever assembled. Most of them expose the brutality and horror of war and the cruelty of conquerors, but some of them herald the triumph of Christ. Walking down the hall, one is suddenly brought to a halt by a great painting entitled "A View of Hell." With folded arms and familiar cockade hat on his head, there stands the figure of a man. No name is given, but he is at once identified as Napoleon Bonaparte. On his shadowed face there is a look of amazement and fear as he beholds what is about him. By the light of the flames of hell he sees the serried ranks of the slain in battle. Little children stretch out clenched fists at the emperor, and mothers with agony on their countenances hold up the amputated limbs of the slaughtered. Over there is a naked body, upheaved, with a sword plunged into the abdomen. On the faces of the children and women rage, horror, hate and infinite pain and sorrow are depicted. This is terrible, you say. Yes, and that is just what Wiertz meant it to be. It is Napoleon in Hell.

That same amazing Wiertz who painted this terrible picture gave us two other great canvases. One is entitled "One of the Earth's Great Ones." It is a terrible indictment of man's worship of the warrior, and shows a monstrous giant crushing the bones of men and trampling them under his feet as he cruelly leers upon them.

The other painting is called "The Triumph of the Christ." On the cross hangs the Savior. From the points of the crown of thorns streams ineffable light. Great angels sound on their trumpets, and sinister figures flee away into the darkness. So, at length, it will be! Christ is the Last Conqueror! The Light of the World shall banish the darkness of the world. Divine Love shall conquer sin, and the whole earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.—*Clarence E. Macartney, First Presbyterian Church, Pittsburgh, Pa.*

Now Is the Time to Begin

The French writer, André Maurois, tells us that once he accompanied Marshall Lylutey, the conqueror and organizer of Morocco, on one of his tours of inspection. The marshall was interested in every aspect of the country, from the welfare of the poor to the enterprises of the rich. One day, as they were riding through a forest of gigantic cedars, they came to a spot where a storm had uprooted many trees. The natives had cut and taken away most of the fallen wood so that there was a large open space remaining. The marshall called the director of forestry and said: "Look here, you will have to place new cedars here." The director smiled. "Plant new cedars, sir? But it takes two thousands years to grow one of those trees." The marshall paused a moment, then said: "Two thousand years? Two thousand years? Well, then, we must begin at once." When the present war ends, the problems facing us are going to be enormous. But just because they will be enormous, because it is going to take a long time to untangle the skein of human affairs, we must start at once. Now is the time to begin."—*Edward Bragg, Presbyterian Church, Sarnia, Essequibo, British Guiana.*

God the Eternal Refuge

One of the most moving dramas in recent years was "The Eternal Road," in which groups of terror-stricken Jewish people in a European city are represented as taking refuge in their synagogue while a pogrom is going on in the streets outside. To hush and quiet them the rabbi takes the scrolls of Holy Scripture out of the ark and begins to read the stories of victory over tribulation there recorded. As he reads, the actual scenes being read about are enacted on a stage higher up and beyond. Gradually the little congregation stops its weeping and its restlessness, sustained and comforted by the heroic record of other days. That is a picture of what worship can do. It can remind people of God and reassure them through the record that generation after generation have found in him their refuge and shelter in time of storm.—*Quoted from Albert W. Palmer.*

Rebuilding Out of War's Ruins

St. Philip's Catholic Church in London was twice bombed. The second time it was left in fragments. A group of religious people used the bits of wood and stone to erect a new building which can be both theater and meeting place for churches in the East End of the great city. When out of the ruin the new building had arisen, a priest, a Protestant minister and a Jewish rabbi joined in dedicating it. The prologue for that dedication service, written by Father Andrew of St. Philip's Church, sheds the radiance which prayer and faith may keep in life no matter in what grim times it must be lived:

"There lives the beauty that men cannot kill,
Yea, that shall kill all ugliness at last,
And Christ in love's white vesture moveth still
Among us. Hold that faith, and hold it fast."

Truly, "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall renew their strength, they shall walk, and not faint."—*The Christian Century.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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He Is Alive!

BY W. TALIAFERRO THOMPSON

Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore. . . . Revelation 1:17c, 18.

A MAN named Jesus was born, grew through boyhood and youth to maturity, lived out a ministry of a few crowded years, was crucified on Calvary, was buried, and rose from the dead on the third day. Here, for anyone who will take the trouble to examine it, is this solid, stubborn, irrefragable resurrection fact. Most of us believe that Christ rose from the dead. The change of the day of worship from Saturday to Sunday is an evidence of that fact. The hundreds of millions who through twenty centuries have formed the Christian church make it plain that the disciples were neither deceived nor impostors. "Their certainty of the resurrection produced the church, and the church is the undying witness of the reality of their faith." This institution is too dynamic and real to have been founded on fiction; too holy and true, despite all of its faults, to have had its source in fraud. The most significant movement in all history could not have sprung from a monumental blunder.

Those who deny the resurrection are in serious difficulty. Professor Moffatt reveals their plight in a startling way when he says, "Those who think differently must believe that the memory of an obscure Syrian devotee, poor, miserable, ruined, floated up by accident, by the chances of an age of Oriental fanaticism, no one can tell how, to the summit and control of all those forces which shape the world." The resurrection is a fact. We believe in it. It is too severe a strain on our credulity to do otherwise. But have we discovered and realized for ourselves the meaning of that fact in a day like this?

THE RESURRECTION AND THE DISCIPLES

Let us turn for light to the experience of Christ's immediate followers. What did it mean to them? Certainly its central significance was this: that Christ, with all the worth of his life and teachings verified and enhanced by his resurrection, was alive and constantly with them. How steadily he brought them to this conviction by the manner of his appearance! It was only occasionally that they saw him. During the forty days before his ascension he was with them only ten times. As five of the manifestations of himself came on a single day, for the greater part of this time he was invisible. On only six days, according to the record, did they see him. Would not the fact of his presence assure them that he was the same true friend? And would not his absence make it clear that he was not just another resurrected man like Lazarus who after a while would die, and bring his relationship with them to an end?

Notice, too, that Christ appeared to them in different places, and under varying circumstances: in a garden, on a public road, in a private room, in a humble home, by the sea, on a mountain top. A woman is weeping before the tomb. A shadow, a rustle of leaves, a familiar voice, and she beholds him! But, as she would lay hold of him in Oriental manner so that he might never escape her again, a flood of sunshine fills the place where he had been standing, and her Master is gone. A group is in the upper room, with the doors locked, when he suddenly stands among them. But while they are rejoicing in his presence, he suddenly disappears.

As he comes and goes during these forty days, do they not begin to feel that at any moment, in any place, he might appear among them? Do they not become aware that he is with them, whether or not he materializes himself so that they can see him with the eyes of flesh? When, as they stood on Olivet, a cloud veiled him from their sight, was this feeling changed? Did they now think that he was gone, separated from them permanently? Did they not rather believe that it was expedient for him to go away in this manner so that he might be with them always, everywhere?

'THE LORD WALKING WITH THEM'

If you had stopped Peter as he was walking along a street in Jerusalem and asked him, "Where is your Lord?" he would have replied: "Why, he is everywhere, in Judea, in Galilee, wherever we go—he is here, *now*!" The disciples knew that they had for their inspiration, as they faced unremitting opposition, not just a precious memory, the dying afterglow of a past fellowship, but a living experience with a present Friend. How naturally Mark writes, "They went forth . . . the Lord walking with them." How sure Paul is that central in his experience after conversion is the presence with him of the living Christ! The phrase "in Christ" appears in his epistles one hundred and sixty-four times, written with such conviction because he can affirm that "Christ liveth in me." There was no moment when he was absent, no place where his presence was not felt.

Should not this be the essential meaning of Christ's resurrection for us? Charles M. Sheldon, whose *In His Steps* tops all the best-sellers except the Bible, has more recently written another little book with Jesus as

its chief characer—*He is Here.* In it he pictures Jesus as appearing to a number of people who are facing difficulty, living under tension, suffering from disappointments, and giving them strength and courage according to their need. A brilliant surgeon ready to operate on a critically injured man is completely unnerved as he discovers that the patient is his own wayward son. As he is about to collapse he is aware of a Presence. His heart is quieted, his hand steadied, his magic skill is at his command again. A fifteen-a-week shopgirl is frantic because her evenings are made bitter by the constant faultfinding of a selfish invalid mother, and her days become hopeless through her dull, blind-alley work at the store. Just as she feels that she can stand no more a Stranger leans over the counter, talks to her a bit, and strength is given to carry on.

These stories, and others like them in this book, may seem altogether fantastic. But the fact is that whether we see anyone or not, whether he acts in just this way or not, he is here in our world giving courage, and wisdom, and purpose to fear-filled, confused, broken men and women. This is not surprising; it is in accordance with his promise, "Go ye . . . , and, lo, I am with you." If we are not aware of Christ's presence, it cannot be his fault; it must be ours, as we fail to do his will. The late Charles Andrews, Gandhi's closest friend among English-speaking people, suggests that the limiting condition is in us. He says, "This has been my personal experience: the vision of Christ has become radiant as the test of seeking God's will in daily life has been sincerely applied." If we do not see him, it is not because he is not here, but because we are spiritually blind.

ITS MEANING FOR DEATH—ONE'S OWN

So many people before the present war had become agnostic about the future life. An able young doctor said to me a few summers ago: "I do not believe in personal survival after death; but as I pass on the germ plasm in my children, and through them it has further life in the race, I achieve an immortality of a kind. As I am helpful and exert an influence which widens during my lifetime and touches succeeding generations with lifting power, another type of immortality is mine." Almost anyone would confess faith in that sort of immortality; but the more carefully it is examined the less satisfactory does it seem.

Suppose I have no children, or my children have no children, or their children are without children, then my line dies out, my little bid for immortality comes to an abrupt end. If the second law of thermodynamics continues to function, the race will perish, and the time will come when for all our gracious personal and social values we shall have only a cold star rolling darkly through space and my hope for even a meager immortality will prove unfounded. But should the planet maintain its warmth, and the race persist through an indefinite time, and my children pass on the torch of life through endless generations—what about me? Shall I be snuffed out like a candle? Shall my life, "like a dome of many-colored glass," be trampled to fragments by death? Shall I be forever ignorant of the success of my children, always unmindful of the tremendous advances that will be made in our postwar world—because there is no longer any I? If the grave is the end for us can we build, with Bertrand Russell, a firm foundation for life on "unyielding despair"? Shall we not rather feel, with Edwin Arlington Robinson,

> If after all that we have lived and thought,
> All comes to naught—
> If there be nothing after now,
> And we be nothing anyhow,
> And we know that—why live?

IF THERE IS NO RESURRECTION

Despite its effect upon us, if Christ be not risen perhaps agnosticism is best. Without the resurrection man's future is shrouded in fog. Of course, throughout the history of the race wherever you turn you find this hope of immortality. Men everywhere have been able to say with Victor Hugo, "I feel immortality within myself." But it may be a delusion. Miss Muriel Lester tells us that her brother so strongly desired to believe in a future life that he couldn't. "My wishes," he says, "make me distrust my judgment."

Analogies, even in a season when nature on the hillside and in the garden is flowering into such lovely and abundant life, leave us uncertain. The findings of the British Society for Psychical Research, though at times they make us feel that the veil is so thin we can hear whisperings on the other side, are by no means convincing. It is difficult to believe that the universe which through so many million years has been lifting life to higher and higher levels would destroy man, her supreme creation, as a capricious child smashes a cheap toy. Yet the universe may be doing just that! The arguments are many, and strong, and profound, and of long standing, yet they seem to issue in only a vague perhaps. But *if he is risen,* this life which we have begun with him is eternal, it cannot be holden of death. We are to be with him where he is, and to be like him. This is his promise, and to it his resurrection gives the great Amen!

One of the most interesting soldiers in the British army during the last war was Donald Hankey, a lieutenant in the Royal Warwickshire Regiment. He was an Oxford man, a lover of the poor, and of Christ. It was he who gave us the unforgettable sentence, "True religion is betting your life that there is a God." Budd tells us in his simple story of Hankey's life that as he left England for his last campaign he wrote to a friend: "I feel singularly at ease. There is only one tragedy in life, and that is the loss of God's love; and of that I feel too confident to be afraid. There is no other tragedy."

On the twelfth of October, 1916, orders came to go "over the top." At two o'clock, just before the zero hour, Hankey asked the men in his section of the trench if he might pray with them. After the prayer he spoke these heartening words: "Remember men, if wounded, 'Blighty'; if killed, the resurrection." "When he was last seen alive he was rallying his men, who had wavered under heavy machine-gun and rifle

fire. He carried the waverers along with him, and was found that night close to the trench the winning of which cost him his life." For him it was the resurrection! In the same confidence we can know that death will for us yield only life, richer, more adventurous, eternal—through the power of the risen Christ.

THE DEATH OF ANOTHER

But what if one should die whom we love more than our own life—a son, a husband, a daughter or wife? Would there not be for him or her who believed in Christ, this same abundant entrance into everlasting life, and the support during the moments of transition of the presence of this great Friend? Would there not be for us who remain the glad anticipation about which Dr. William E. Barton wrote so feelingly after the death of his wife: "Now there will come a day when I also shall ascend the stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the gate: for I shall hear her footstep coming a little way down to meet me, and we shall go in together."

Until that day we shall find one walking with us who understands the human heart—for he made it, and dwells in it, and who in the days of his flesh was a man of sorrows and acquainted with grief. This is just a fact, verified by almost countless fathers and mothers who lost their sons in the last war and in this, and who declare that they have been able to bear their sorrow with a strong and even joyous spirit, because Christ was with them.

He is risen, he is alive! He is *here* to guide and strengthen us as we face these terrible times. He is *there* to welcome us into the Father's House when after playing our part we have come to the end of life's struggles.

NOT PEACE, BUT A SWORD

It is easy for some to object that we are making this doctrine an opiate of the people, so that rich and poor alike will be content with the world as it was, and will seek to restore the old ways with their flagrant injustices and terrible inequalities which could lead only to a more devastating war in the very near future.

Such an interpretation misses completely the drive of this faith. There is comfort in it, deep contentment; but there comes through it also a challenge inescapable. To his handful of disciples, men who should be without fear of life or death, Christ gives the startling command to go into all the world and preach his gospel, establish his kingdom. The amazing fact is that, sustained by his presence, Peter and his few friends went forth unflinchingly to preach and live in such a way as to bring them into immediate and desperate conflict with every group in power in the world of their day. Their faith held, their purpose and courage stood the test, their influence turned the world upside down.

To us, who through the resurrection should likewise be free from all fear for time and for eternity, comes the unchanged command to establish upon this devastated earth, across which hate and selfishness rage, Christ's Kingdom of peace, and freedom, and plenty based on loving hearts and righteous lives. Now as then every self-seeking group and nation will be in opposition; every barrier built by class, or color, or race will block the way. But the world must be rebuilt after a better pattern. Where can we get wisdom, and patience, and fortitude for this heroic task? Just where the disciples received them; where he expects us to find them. Christ is alive! He is *here!* and if like Peter, or James, or Paul martyrdom claims us, he is *there!*

The Glory of the Cross

By Albert P. Shirkey

. . . able to comprehend with all saints what is the breadth and length and depth and height. Ephesians 3:18.

IN these words the Apostle Paul is painting a picture of the cross. To him the cross was ever central. It seemed to capture his thinking and the depths of his feelings as nothing else. It was doubtless his morning and evening meditation. When he desires to boast it is always in the cross. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

To Paul, the cross was the most radiant thing in all the world. Never did it stand out so gloriously as when he looked upon it against the background of his day. Dr. James I. Vance shows us in his book, *The Field Is the World,* the kind of world on which the apostle looked. "He is looking upon a world on fire. It threatens hope itself. Civilization is on the rocks. Society is bankrupt, credit is gone. The treasury is empty. There is no blacker picture than this which the great apostle paints in the opening chapter of his letter to people living in the world's capital." To the Apostle Paul the darker the world the brighter became the cross.

The world in which we live is little different from the world which Paul knew. One can look in any direction and the outlook is indeed dark. Suffering is everywhere. Humanity's hopes have been broken. There is starvation and death in most of the world. War, with its long, bony fingers reaches out to take our best men, women and little children. The cross of our Lord Jesus Christ is the most radiant thing amid the world's darkness. In a flower show in St. Louis several years ago the flower that won first prize was a new creation in carnations called "Stardust." One invariably came back again and again to look upon these white carnations artistically draped upon black velvet. They were radiantly lovely because of the background upon which they were placed. So is the cross of Christ. It is never so radiant as when we look upon it as it

shines against the black background of our sinful and unrepentant world.

THE UPREACH TO GOD

In one of David Grayson's books, *Adventures in Contentment,* he meets with an old scientist in the fields. They know each other so well that there is no need of salutation as they draw near to each other. The scientist begins immediately to think out loud, looking upon a flower in his hand, and declares: "Once I said, 'There is no God.' Now I say, 'There is nothing else but God.' " So has it ever been when men have looked upon the cross. The heart exclaims, "God is real and God is near!"

Not only does God become real as we stand before the cross, but we begin to feel that God is available for our every need. We cannot imagine such love forsaking us in the time of our desperation. It is unthinkable that God would not be near when we need him most. It was a case where cancer had conquered again. The doctor called the minister asking that a call be made immediately upon the woman who was his patient. On opening the door of her home he looked into the face of one who had suffered agonizing pain for months. She had told her physician that she would take her own way out. The minister told the story of Christ who had his plans and dreams only to see them shattered by hate and greed and who at the end had to suffer and die. He told of how this Master of men refused to become bitter but who gave up his life unreservedly to his Father. Thinking of the cross and the One who gave his life upon it she decided she would meet it as he met his defeat—bravely and unafraid; and she went out as he did, "soothed and comforted by an unfaltering trust in God." The cross has ever been the soul's upreach to God.

HOW GOD'S HEART IS REVEALED

One cannot stand in the presence of the cross without recognizing that in it the heart of God is revealed. Here we are able to measure with all the saints the love of God that passes understanding. To stand there long enough is to say with Matheson, "O love that will not let me go." Here is God himself dying for his world. One cannot doubt that God is a part of our universe and has come to share with broken and bruised humanity its heartaches and sorrows.

Dr. Belden tells the story of a popular monk of the Middle Ages who announced that he would preach on the love of God. On the day appointed, the cathedral was full of eager listeners. He waited until the setting sun caught the stained glass windows, bringing the beautiful coloring into the interior of the chapel. When the last bit of color had faded from the windows he went to a golden candelabrum, took a lighted candle, then walked to a statue of Christ hanging on the cross. He held the light beneath his wounded hands; then showed them with a lighted candle the wounds in his feet; then took the candle and showed his open side and where he wore the crown of thorns. The great audience sat and wept. They knew that they had been looking upon the love of God—a love so deep and high and wide that it cannot be measured by the mind of man. It is impossible for anyone to look upon the cross and upon the Savior who died upon it without saying:

Love so amazing, so divine,
Demands my life, my soul, my all.

THE DOWNREACH TO SELF

Man not only needs to see God but he needs to see himself. Only in the cross of Christ do we see ourselves as God sees us. One of the tragic blunders that we make so frequently is the measuring of our life according to the standards of those who are about us. For the Christian there is but one standard. By Christ are we to measure ourselves. In one of the greatest matches that Bobby Jones ever played he was told by a friend that he would have to play at his very best as on that particular day he would face his keenest opponent. One cannot help but glory in the answer that Bobby Jones gave: "I have never played an opponent in my life. I have always played against par. If a man makes a bad shot I am sincerely sorry. If he makes a good one I rejoice with him. I do not play against men but against the ideal score in golf." To play against the standard of people around us is to give room for bitterness and jealousy and often to feel inferior and overwhelmed. To measure our life against the standard of Christ is to bring life up to its highest excellency.

To look at the cross is to feel how far we have fallen short of the glory of God in Christ Jesus. Dr. Jowett reminds us in *The Passion for Souls* that when one is in the presence of Christ he stands out like a black sheep against a background of snow. We need nothing so much as to feel our unworthiness and our sinfulness. It is the minister's hardest task to bring his people to the place where they are willing to admit, "I have sinned." To hold up the cross therefore is imperative. If this were all that we could discover, our unworthiness would crush us, but our hope is in this: not only is there in the cross the power to discover our sin but the power to remove it. It is impossible for any one of us to understand what happens as we turn ourselves in the direction of the cross. Here God and the sinner meet and for the asking our sins are removed as far behind us as is the east from the west. How does God forgive our sins? It is impossible for us to say. We only know it is a reality which all who have come to the cross believing and repentent have experienced.

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

To the Apostle Paul the power of God was as real as life itself. He felt it in his own life. He saw it operating in the lives of people about him. Nothing is so much needed in our present day as availing ourselves of the power that is ever ours. In a little cabin in the mountains of Virginia I sat one evening watching the sunset at Goshen Pass. It was a glorious sight. After the last bit of color had faded from the sky I went in to light the lamps and the candles, knowing that my family and friends would soon return from the village; then I went out to take my place again on

the porch. Twenty-five yards from the cabin ran one of the great power lines across the countryside. What a parable! Here we were trimming our lamps and lighting our candles, groping about in the semi-darkness, when outside of our cabin door was power enough to light our home, power enough to run the mill in the village, power enough to light the homes on hundreds of farms across the mountain! To make this power available transformers would be needed to cut down the current and make it usable. I say it reverently: Christ upon his cross is God's great transformer. With one hand in the hand of his father, the other hand reaching out to the last and the least of us, he thus makes available for us who are willing the unlimited power of God.

THE OUTREACH TO THE WORLD

The cross, in the mind of the Apostle Paul, could never end with the individual. It was the conviction of the great apostle that only as the world was built about this cross would it ever be able to endure. Dr. Sizoo tells us, in one of his books, about coming down a river in France during the last war where they could see one of the great cathedrals that had been destroyed by a shell. Upon the altar there still stood a golden crucifix. This suggested to him that it is the cross that will stand when all else perishes about us—that only as that cross is placed in the midst of a broken world will we be able to rebuild it.

Throughout all the centuries men have been constrained by the love of God in the cross of his son to go to the ends of the earth to tell the story of how he lived, died and rose again. They have braved the dangers amid hostile tribes, they have dared the heat of the tropical sun and the bitter cold. They have parted from loved ones and friends just to tell the story that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

With the Apostle Paul we need to proclaim that only through Christ is there life for the individual—life abundant for the world. Dr. Newland, returning from his missionary post, told how a Korean leper sat outside his door and cried all night to gods that never answered: "Give me life! Give me life!" It was Christ on the cross who came to give the answer to that cry. There was a time when men went to the cross to die; now they go to the cross to live.

SIGNIFICANCE OF THE CROSS

In one of the poor sections of Washington, D. C., a minister was called to baptize a boy before he died. On entering the home he found there was no cement upon the floor—only hard dirt swept clean. He passed by a furnace which they kept for the privilege of staying in this one dark dismal room. There were no windows in it that could be opened. Between the two beds there was a sheet stretched to separate the father, who was sleeping after driving a taxi all night, and his ill son. As reverently as he could the minister went through the ritual of his church, then baptized the boy in the "name of the Father, the Son and the Holy Spirit." As he left, the aunt said to him, "We believe he would live if he had a transfusion of blood." The next day the transfusion was given. The waxen face of the boy began to show signs of color as did his fingers. The child completely recovered. At the next holy communion service the pastor served this young boy and as the words were uttered, "This is His broken body and His shed blood," he saw what he had never seen before —that blood is life. This child would have died without it. No one can fathom it, but as we stand beneath the cross of Christ we realize that here is God's great tranfusion for a dying world. To refuse what God offers in the cross is to perish. To accept it is to live. "This is the breadth and length of the love of God which passeth knowledge."

To the Apostle Paul the cross meant everything. Here the soul reached out to God. Here God reached down to man. Here God through men reached out to the world. Dr. Fosdick has said: "The most fascinating thing in Christianity has always been the cross. Why is that? Because in the long run we do not want an easy religion. We want a commanding, challenging religion that will take all we have and then call for more."

To this dear Cross the eyes of men are turning
Today as in the ages lost to sight,
And as for Thee, O Christ, men's hearts are yearning
As shipwrecked seamen yearn for morning light.

Among those turning to the cross are those who are young and those who are old; the rich, the poor; the downtrodden and the free; the scholar and the unlearned. The magnetism of the cross has held men and will continue to draw them. Through the door of the cross man walks into the very heart of God. Through this door God comes to dwell with all who will receive him.

The Basis of World Fellowship

MANY of us believe in some higher power greater than any human force, whether we be Christians, Jews, Moslems or Hindus or any other creed. With that higher power we associate better and finer standards which we know to be right and just, but which only too often we have neglected in our human relationships. We are by these beliefs bound into a fellowship which goes far beyond all national boundaries, and it is that spiritual fellowship and high endeavor that can and will give us strength by overriding evil and by establishing a better, happier and fairer society, both within our own countries and those throughout the whole world, for the lasting benefit of all the peoples.

SIR STAFFORD CRIPPS.

THE aim of a Christian social order is the fullest possible development of individual personality in the widest and deepest possible fellowship. There is no hope of establishing a more Christian social order except through the labor and sacrifice of those in whom the Spirit of Christ is active.

ARCHBISHOP OF CANTERBURY.

The Will and the Way of God

By Roger T. Nooe

Thy will be done on earth as it is in heaven. Matthew 6:10.

Repent ye; for the kingdom of heaven is at hand. Matthew 3:2.

OUR LORD told his disciples to pray, "Thy will be done on earth as it is in heaven." Clearly the sphere of the Father's will is the whole earth. The spirit of the Father's will is good will. This is in time and history as well as beyond history. So far as his will is done on earth, we have so much of heaven on earth. Hell is denial of his will whether here or hereafter. Heaven is unity with the purpose of God. Hell is disunity and defiance of his will and purpose. Heaven is community of spirit in common interest, love and unselfish service. Hell is life divided against itself and against one another.

Rene Belbenoit in *Dry Guillotine,* describing the intolerable sufferings of prisoners on Devil's Island, says:

> The psychology of the place at first frightens them: for the axiom of life in French Guiana is every man for himself; self-interest reigns supreme and is at the bottom of every action. Each man revolts inwardly against everything. Reduced to a struggle for bare existence, they shut themselves up within themselves for refuge. They are miserably lonely—but, to each man, each other convict appears incapable of sympathetic understanding or appears to be an evil character: for they all, with a warped perspective, see each other at their worst, when they are looking with their hearts for someone unattainable to talk with, to confide in, to lift them out of that Hell.

THE BASIS OF BROTHERHOOD

Comradeship of spirit is impossible without the principle, "In honor, preferring one another." Brotherhood must have some basic integrity and authority above our best laid schemes. Saint James asks: "Whence come wars, and whence come fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

It was against such a condition as this, strangely suggestive of our modern era, that Jesus shared his dream of the Father's will being done on earth as in heaven. Our pattern is from above, and our power to see such a Kingdom does not arise from the ground and groundlings. Even to see it in such a time may be the vision that will keep us and those who come after us from perishing.

It still is true: "To know the will of God is the greatest knowledge. To suffer the will of God is the greatest heroism. To do the will of God is the greatest achievement." Such a search has nothing in common with fatalism. We still have a vestigial "hang-over" of the doctrine which declared that everything that is done is the will of God. If there is war, it is his will. If there are scourges and plagues and fires and floods which exact their toll of human life, they are said to come of his purpose. They are "acts of God." Even poverty, with its slums and squalor and hungry children, is justified and blessed with a text, "The poor always ye have with you." Such determinism on the part of a Sovereign Deity makes Marxian determinism look in comparison like an angel of light.

Jesus saw the will of the Father denied, misunderstood and frustrated. Against its all-embracing love, he saw it nationalized and racialized. Against its ethical intent, he saw it made a thing of rites and ceremonies. Against its unity of meaning from sowing seed in a field to chanting a psalm in the temple, he saw it divided and truncated until work and worship alike were bereft of spiritual significance. Yet he did not falter in his task nor lose faith that with God all things are possible.

THE PROBLEM OF SUFFERING

If the will of God can thus be frustrated, we have some light on the perennial problem of suffering. There is much of suffering in the world which is not the will of God. Resignation as such is one way of escape. It is cheap expiation for our own sins and crimes.

Studdert-Kennedy, distinguished clergyman and chaplain during the First World War, tells us of sitting by the bedside of a small child who was dying of rickets and general debility while the mother, copiously weeping tears of sentimentality, kept saying, "It is God's will." He says that he never knew anything which was less God's will than that. The cottage in which the child lay was an abominable and shameful place in which no decent animal ought to have been asked to live. The whole district was an outrage on humanity. The father of the child was syphilitic, and the mother had suckled the child in drink.

Mr. Kennedy said further (and this may help us in some of our confused thinking today) that in 1915 a distracted mother told him that her son Ronald had been killed in Ypres, and asked if that was God's will. He answered: "No, ma'am; certainly not. It is the result of evil. It is the result of the concentration of all the evils in hell and in earth." Then follows an insight which has been of special help to me. Mr. Kennedy continued: "It is no more God's will than the cross was God's will." We must not confuse the Christ with the cross. Look upon that broken, battered, bleeding body, and you see what sin is. It is as ugly and as shameful as that. Look upon the majesty of the Christ spirit revealed in his words and his conduct upon the cross, and you see that which conquers and destroys

sin. In him you see the will of God. "Ronald was a good boy," he said to the mother. "He lived clean, and died clean. His courage, his self-sacrifice, his tenderness to you—those were God's will. His death was God's woe as it is yours."

GOD AND THE WORLD

The sin of the world with its attendant suffering is the antithesis of the will of God. We begin nowhere and get nowhere until this is accepted. Yet God is at work in such a world. His spirit still strives with men. The light that has come into the world still shines. The goal that has been named has not been countermanded. This is our hope. This is the good news. This is the Divine Imperative—the kingdom must be preached. We say God is absolute in love. He is absolute in truth. He cannot lie. He is absolute in good will. Yet, even so, God works in and through history rather than by an ultimatum from on high or by Jovian thunderbolts hurled upon disobedient people. His judgments are in love. He suffers with us in our self-imposed afflictions. All this is growth and process. It is his will that the seed shall come to its harvest, but not without dying and germination and the soil and the sun and rain and time. So is the coming of the Kingdom. It is God's will that the child shall unfold in light and love and nurture of the Lord, but it is not his will that the child shall come to maturity before the years of maturity.

The Father of all mankind has a purpose for all his children. Some are backward. Some have not had a fair chance. Some are exploited by others. Some with malicious design and jealousy want to get rid of, exterminate those whom they fear. Some prefer to dominate and use for their selfish interests those whom they consider to be of lesser breed. Yet within this milieu of millions, God has children of all races who, being born from above, are working with him for the Kingdom of righteousness and joy and peace.

THIS WAR AND GOD

I do not believe that this war is the will of God. It is his will that we live together in peace and mutual helpfulness. It is man's willfulness and man's ignorance which have brought on this conflagration that rages throughout the world. Still God is at work in such a world. I cannot think that he is indifferent to the issue of this war. It is his will that men shall be free in spirit. It is his will that men shall learn to live together as brothers. It is his will that no race shall be exterminated. It is his will that none shall be masters and none shall be slaves. The war in itself will secure none of these things devoutly to be desired, but its common suffering will provide an opportunity for men of good will through whom God can work.

Badger Clark, in a poem entitled "My Job," sees man, with all his striving and failing, taking hope from the undefeatable spirit of God:

I see it now.
O, God, forgive my pettish row!
I see your job. While ages crawl,
Your lips take laboring lines, your eyes a sadder light,
For man, the fire and flower and center of it all—
Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethsemanes
And tense Golgothas, he, your central theme,
Is just a jangling echo of your dreams.
Grand as the rest may be, he ruins all.
Why don't you quit?
Crumple it all and dream again! But no;
Flaw after flaw, you work it out, revise, refine—
Bondage, brutality and war and woe,
The sot, the fool, the tyrant and the mob—
Dear God, how you must love your job!
Help me, as I love mine.

WHEN SUFFERING IS REDEMPTIVE

It is not enough just to take suffering. The Stoic can do this. It must be transformed. Only those who suffer with God in a redemptive purpose can do this. Dr. Moffatt translates a passage in the Old Testament thus: "Pagans waste their pains." This is double bitterness. They waste their pain by the evil of their designs. It humanizes nothing. It fertilizes nothing. It is desert and dead end. We sometimes speak of the will of God as though it were the last resort through whose portals we pass into darkness instead of being the first great adventure of the soul's achieving and society's high attainment. Yet even so, the pain of the world, whether through our willfulness or the fact that our flesh is not granite, our minds are free to choose, and our hearts are made to love, may become the despair that leads us to God.

Madam Chiang Kai-shek, in a confession of her faith with steps to God's will, says: "During the last seven years I have suffered much. I have gone through deep waters because of the chaotic conditions in China." She speaks of tremendous enthusiasm in patriotism with a desire to serve, to do something for her country, but adds: "Something was lacking. There was no staying power. I was depending on self." Then she says there came a phase in which she was plunged into dark despair. "A terrible depression settled on me, spiritual despair, bleakness and desolation. At the time of my mother's death, the blackness was greatest. A foreign foe was on our soil in the north. I realized that spiritually I was failing my husband. Life was all confusion. Out of that and the feeling of human inadequacy, I was driven back to my mother's God. Thus I entered into the third period where I wanted to do not my will, but God's."

Our wills are ours, we know not how.
Our wills are ours to make them Thine.

Tennyson points the direction out of our impasse, but the desire to do this and how to do it is the problem. Here I think we come to the heart of the Lenten season and the only hope for our sinful lives and our tragic world. Our lovely idealism will dissipate in thin air unless it has rootage in the moral structure of the universe. Our good intentions to feed the hungry of all nations, once the war is over, will be wrecked on our selfish interests unless through penitence for our common guilt we find forgiveness and fellowship with the

Power not our own. Democracy cannot survive unless it draws upon sources deeper than itself. Our faith in the Ecumenical Christian Fellowship to be a leaven and a light in the postwar world will revert to denominational rivalries unless the sin of a divided church in a chaotic world searches our hearts until in penitence we seek the unity of our household of faith. In all this, pride still rules our wills.

Dr. John Baillie, in his *Invitation to Pilgrimage,* says: "The way of salvation begins by tackling the guilt of our sin rather than its power over our will, and offers us forgiveness before it offers us holiness." Our miserable past with all of its consequences in the world presses upon us for a changed heart and mind, but it must be remembered that repentance has its motive not alone in its desire to cancel the past so far as this is possible, but to become creative in days to come. John the Baptist, preaching, "Repent, for the Kingdom of Heaven is at hand." In a dark world, he saw a light about to break. In a world where hate ruled, he saw love coming to birth. The repentance for which he called looked not only backward but forward. We are not foolish enough to believe that any utopia will follow this war. We do not equate the Kingdom of God with every reform and revolution, yet it seems we are blind indeed if amid the world's unutterable woe we do not see the Kingdom that cannot be shaken and signs of the coming Kingdom that is at hand.

THE KINGDOM IS AT HAND!

The war has given us a vision of the total world such as we have never had before. This is the sphere of the Kingdom unbounded by race or color. It has given us, if not a vision, a sense of need of a world order such as we have not felt before. The Kingdom is at hand as by a strange paradox we see more clearly than ever before amid our clashes the unity of all races. The Kingdom is at hand as we are seeing how politics and economics and education and religion cannot be departmentalized, but must be unified in a common concern under a supreme loyalty. I dare to believe that out of this tragedy and our deep sense of need will come a new invasion of the Spirit of God to those through whom he may work of his own will and good pleasure. Even so, come, Lord Jesus, through our pain and our penitence until we are come to do thy will.

DEATH is the servant of life. "Death," said an old Latin proverb, "is the gate of life." It comes with shadowed face, but it opens doors for life above and beyond it. If nothing ever passed away, how would the new find room or foothold? If old forms, like buried seeds, were not dissolved, how would the life-germ at the heart of them be set free?

The outworn everywhere, in everything, becomes a hindrance. The garments of mortality grow old. "Come," says death, and his voice is kind and his shadowed face is tender, "take them off, there are new ones waiting. I am only a servant. Life and love are my masters, but they cannot reclothe even a buried seed—except it die."

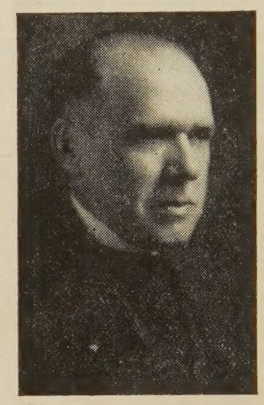
GAIUS GLENN ATKINS.

Race Relations In America

BY MARSHALL WINGFIELD

Have we not all one father? hath not one God created us? Malachi 2:10.

IN HER beautiful story, *The Artist Who Forgot Four Colors,* Margaret Applegarth tells of a painter who was asked to make a design for a stained glass window using the theme of an old hymn: "Around the Throne of God in Heaven, Thousands of Children Stand." He painted hosts of fair children around Jesus and when his work was finished went to bed happy over what he had done. In his dream he heard a noise in his studio, rushed in and found a stranger painting some of the fair faces in black and brown, yellow and red. As he was about to remonstrate, the stranger quietly asked him why with five colors on his palette he had used only one. Then the artist realized that the stranger was Jesus, and awoke. The next morning he began to paint as the stranger had done in his dream. And he was happy when a visitor said the picture ought to be called "God's Family."



Blank and Stoller

OUR POLYGLOT NATION

As in the artist's dream, children of all races do compose God's family. Likewise the children of all races compose our American family. We are a diverse people. Religiously, we have forty million Protestants, twenty-two million Roman Catholics and four and one-half million Jews. Racially, we have sixty million of Anglo-Saxon blood, thirteen million Negro, ten million Teutonic, ten million Irish, nine million Slavic, five million Italian and four million Scandinavian. Politically, we had, in the last general election, twenty-six million Democratic voters and twenty-two million Republicans.

Yet, with all this diversity, we claim national unity and we have had an amazing measure of it. We call our States "united." A truly American credo would read, "I believe in unity in diversity." America is a roomy country both in its geography and its philosophy. The founding fathers envisioned a land in which no person would ever be placed at a disadvantage because of his race, creed or previous condition.

Hitherto America has held to the vision of the fathers, in theory if not always in practice. But now the validity of the vision is being challenged on many fronts. There is a growing tendency to narrow down America. All too often one hears that this is a Protestant country, or this is a capitalist country, or this is a workingman's country.

Shortly before our last general election, police officers were stationed at certain Memphis Negro business establishments and all who tried to enter these places were searched, ostensibly for dope. Negro kindergartners going in to buy penny candy bars were searched. Memphis Negroes said the police picketing was done because these business men were not "right" politically. However that may have been, there were no dope charges against them, or against any who were entering their places of business. Nor have any charges been made since against any of them.

A CHALLENGE TO GOOD WILL

The Memphis Commission on Interracial Cooperation, of which I am secretary, addressed a letter to the city officials stating that "the indiscriminate searching of Negroes charged with no crime, and the searching of little children who could not possibly be conscious law violators, have created widespread fear among our Negro citizens and brought about an unfortunate tension in our city."

> We approve every effort to bring lawbreakers to trial, and in this we are seconded by the Negroes themselves. But we believe that police picketing, when there is no evidence of law violation and when no arrests are made, is out of accord with the principles of democracy.
>
> We urge that if those who are being policed can be charged with crime, they be given their constitutional right of trial. If they cannot be charged with crime, we believe that they should be relieved of the picketing which is creating fear, anxiety, resentment and ill will.
>
> The well-being of the Negro is vital to the well-being of the city as a whole. He should not be exploited by politics to the detriment of the city. He should have assurance that the law will not molest him unless he does wrong, and that when he does right he can rely on the policeman as a friend. He should have assurance that the courts will respect his rights as a citizen.

This letter was answered by the commissioner of public safety in a hostile vein. He wrote, in part: "Some of you have resided here but a short time and are ignorant of real conditions. . . . We know what we are doing, and we suggest you leave it to us. Negroes are not going to conduct themselves in Memphis as if they lived in Chicago, Pittsburgh or Philadelphia. . . . I say again this is a white man's country, and always will be, and any Negro who doesn't agree to this had better move on."

AGAIN, THE QUESTION OF TAXES

Later, when the police commissioner was asked to meet with our commission to discuss the bringing about of happier race relations, and especially to discuss the advisability of bringing Dr. W. W. Alexander to the city as speaker for a good-will meeting, he refused to meet the commission with the Negro members present. His letter read in part: "Your proposal to import an anti-lynching speaker to this city will certainly do no good, only a lot of harm. . . . If you white ministers of the commission desire to confer with me, I will be pleased to meet with you."

The city officials also reminded our commission that Memphis Negroes receive benefits out of all proportion to their two-and-one-half per cent payment of the city's total tax income. In pointing out this disproportion a misleading impression was given. The two-and-one-half per cent of Memphis taxes paid directly by the Negroes represents a mere fraction of the taxes they actually pay. We who are familiar with Memphis rentals from "Negro property" know that rentals are heavy enough to include upkeep, interest on the investment and taxes. There are indirect taxes which no consumer escapes. One pays taxes every time he rents a house, travels, buys food, fuel or clothing. If educational opportunity is to be determined by the amount of direct taxes paid, what would become of the educational opportunity of the thousands of poor white children?

The argument that the Negro pays little taxes is used to give sanction to the discrimination in school expenditures on the basis of race. The average expenditure on each Negro child in the south is $11. The average for each white child is $44. Negro children have shorter school terms, inadequate school buildings and practically no transportation. Negro teachers are paid smaller salaries. The funds which southern states have spent for the education of Negro children have been supplemented by the meager income of Negro parents and by philanthropists. During the past quarter-century Julius Rosenwald helped to build 5,000 Negro schools in southern states, though these schools became the property of the states when completed. Negroes themselves contributed thirty million dollars to the building of these schools.

A FALSE STANDARD

To measure what the Negro receives from the community by the direct taxes he pays, is to adopt a false standard. To argue ourselves into sharing with the Negro on the grounds of national safety is not enough. It is true that our present racial attitudes are building walls and creating aggressions. It is also true that we must improve our race relations if we are to achieve national unity. But this motive for better race relations is not high enough. The only motive that comports with the Christian religion is that which grows out of the sense of brotherhood. "Have we not all one father?" All of the elements for a solution of the race problem are found in brotherhood and fellowship. The gospel we profess challenges us to proclaim and practice the way of brotherhood in race relations. It may be difficult, but the way of hatred, prejudice, cruelty and injustice leads to far greater difficulty. Who follows the way of brotherhood may suffer social snubs and economic loss, but he will enrich his own life, strengthen democracy and build the Kingdom of God.

If America is ever wrecked, it will likely be done by mass ignorance, class prejudice, social injustice and racial bitterness. To prevent these foes from rising, and to destroy them when they rise, is a task big enough to challenge every American.

Bridges are built, not by trying to deny differences,

but by resolving that no group shall be suppressed or placed at a disadvantage because of differences. To destroy discrimination in industry based on race, is to build bridges. To respect personality without regard to race, is to build bridges. To awaken America to the contributions that the various groups have made to our national life, is to build bridges. And America needs to build bridges against the day of flood.

Here in the south, where three-fourths of America's thirteen million Negroes live, we should frequently be reminded of the contributions of the Negro. Such reminders will promote appreciation and understanding, the greatest bridge-builders that our nation can ever employ.

ACHIEVEMENTS OF THE NEGRO

The Negro's place in America is unique. Others came to these shores of their own free will and accord, to better their economic, religious and political conditions. The Negro was brought to America against his will. From 1619 until 1865 he felled America's forests, bridged her streams, mined her ores, plowed her soil and made her crops. During these 246 years, all he received for his labor was his rude cabin, coarse food and coarser clothing. It has been estimated that the wages of these 246 years of unpaid labor would total a quarter of a billion dollars. In the face of these facts, how cruel it is to say, "This is exclusively a white man's country." By the sweat that has dropped in the furrows he has plowed, by the wilderness that he has made to blossom like the rose, by the bridges he has thrown across the streams, by the ores he has dug from the bowels of the earth, by the roads he has built where highways never ran, by the railroad tracks he has laid, by the buildings he has erected, by the food he has cooked and served, by the children of my own race that he has loved and tended, by the lullabies he has sung, by the wages he has earned but never received, by the prayers he has prayed and the dreams he has dreamed—by all of these, this is also the black man's country.

Since 1865 the Negro has continued to plow the fields and bridge the streams and mine the ore and build the roads and bear the brunt of labor. During these seventy-five years of his freedom, there has been some show of acknowledging that the laborer is worthy of his hire. But in many places the old slavery has been practiced anew under many and various new forms and names.

The contributions of the Negro to America have not been limited to manual labor. He has made cultural contributions since 1865 that are remarkable for so short a period and from a people so long held in illiteracy. But white America does not receive the Negro's cultural contributions as readily as it receives the work of his hands. There is acceptance of the gifts of his brawn, but all too often there is blindness and indifference to the artistic creations of his mind and spirit.

DR. CARVER, A GREAT AMERICAN

The story of the late Dr. Carver should make white America aware of the possibilities of the Negro race. During the Civil War raiders kidnaped Dr. Carver, who was then an infant, and his mother. Their owner found the infant and ransomed him by giving a horse to his captors. His mother was never heard of again. By incredible hardships he managed to secure an education. He was invited by Booker T. Washington to a place on the faculty of Tuskegee. He found no laboratory when he arrived, but he created one. From it he has taught the entire south and has done more to liberate the south from the one-crop system than any living man.

Of his work Dr. Carver said: "I went into my laboratory and said, 'Dear Creator, tell me what the universe was made for?' The Creator answered, 'You want to know too much. Ask for something more your size.' Then I asked, 'Dear Creator, tell me what man was made for.' The Creator replied, 'You are still asking too much. If in your asking you will cut down on the extent you will improve the content.' So I asked, 'Dear Creator, will you tell me what the peanut was made for?' 'That's better,' said the Creator. 'What do you want to know about the peanut?' 'Well, Dear Creator, can I make milk out of the peanut?' 'What kind of milk do you want, good Jersey milk or just boarding house milk?' And I answered, 'Good Jersey milk.' And then the Creator taught me how to take the peanut apart and put it together again. And out of the process I have made the peanut yield printer's ink, soaps, butter, shampoo, creosote, vinegar, instant coffee, rubberoid compounds, dyes, dandruff cure, salads and wood stains.' "

When we consider the contributions which Dr. Carver made to the south out of his trained mind, do we not see how we impoverish ourselves by denying education to the Negro?

THE REAL THREAT TO AMERICA

The threat to American democracy comes not from nazis, fascists and communists abroad. It comes from our white citizenry who are complacent while America duplicates the caste system which has cursed England and India. In ancient Greece men gave lip service to democracy while the State rested on the suppression of the masses. It was this enemy of democracy within the State, and not an enemy from without, that brought on the darkness and caused Greece's national glory to pass away.

In our determination to exterminate nazism we have overlooked the fact that nazi propaganda rests on exactly the same basis as our treatment of the Negro. Both rest on the illusion of race superiority. And yet we are spending billions to rid the world of the nazi racial superiority complex, while we hold our own superiority complex as if by divine right. We are strangely deaf to Jesus who said: "Why considerest thou the mote that is in thy brother's eye, when, behold, there is a beam in thine own eye?"

Nobody expects a totalitarian state to have any regard for racial minorities. But democracy rises or falls at this point and America's failure at this point is grimly real. The Negro, who constitutes one-tenth of America's population, still waits for government of

the people, by the people and for the people. Four million eligible Negroes are not permitted to vote. Five million Negro children have schools below the minimum standards of the schools for white children. Young people of the Negro race have one-fifth the opportunity of white youth to go to college. Nine million Negroes live below the poverty line. Seven million Negroes have little chance to share in the blessings of hospital facilities. The American Medical Association, reporting on health conditions among Negroes in Mississippi, says that most of the deaths from tuberculosis in that State are within the Negro race. Yet, of the 522 beds in the State's sanitoria, only forty are available for Negroes. There are over a million Negroes in the State and but one Negro physician for each fifteen thousand of them. There are nearly fifteen thousand beds in the state's hospitals, but only 731 of them are for Negroes. The death rate of Negroes is higher than that of whites, and life expectancy is ten years less. Can we say that America is a true democracy when one-tenth of all her citizens are disfranchised, disinherited and denied dignity of life and pursuit of happiness?

THE NEGRO A GOOD DEMOCRAT

In America's failure to live up to her political philosophy of liberty, she has had no threat to democracy from the Negro. Through inequity and discriminations he has remained loyal to the democratic tradition. He has not organized equivalents for the Bund, the Silver Shirts or the Ku Klux Klan. He does not serve nazi, fascist or communist ends. He does not resort to terrorism and night-riding.

From Europe's maelstrom of racial and national hatreds comes the fable that a pastor, acting on state orders, said to his congregation: "All of you who had Jewish fathers will leave and not return." A few worshipers paled and went out. Then the pastor said: "Now all who had Jewish mothers will go and not return." Again a few people left. And then all who remained turned pale, for the figure on the crucifix above the altar loosed itself and left the sanctuary. So, too, will the Christ spirit leave our altars and our land, if we place our fellow citizens at a disadvantage because of their creed, color, race or religion.

God—let me be aware.
Stab my soul fiercely with another's pain,
Let me walk seeing all earth's sin and stain,
Give me the heart that senses, understands;
Let my hands, groping, find other hands.
Keep my soul aching for a wild-winged flight.
Flood me with knowledge, drench me in light.
Keep my spirit eager ever to do my share.
God—let me be aware.

JUST as our nation was founded by faith in God, so also can that faith sustain our nation in this time of dreadful trial. Our enemies have decried and sought to destroy our religious faith. Theirs is the boast that cunning and brutality can rule the world. We refuse to believe this. We know that, if civilization is to live, it must be based upon religious faith and upon compassion that is a part of faith. HERBERT HOOVER.

Immortality in a Day of Doubt

BY G. RAY JORDAN

If a man die shall he live again?" Job 14:14.

. . . the things which are seen are temporal; but the things which are not seen are eternal. II Corinthians 4:18.

THOUSANDS of people today are being put to death for numerous offenses. Although many of these executions are so inhuman they shock all of us who call ourselves Christians, we would be even more startled if some of our friends were killed because they entertained religious doubts. Yet that is precisely what occurred a few centuries ago when Jacques Gruet was put to death in Geneva, because of his doubt concerning immortality.

What irony! To take one's life for not believing in a future life! Maybe the persecutors were determined to prove their point. In any event, this incident unmistakably discloses that belief in immortality was so firmly fixed in the minds of the religious people of that day that they would not even tolerate uncertainty concerning it.

This is very difficult for us to imagine, because we live in a day of widespread mental confusion and disbelief. The pendulum has swung so far in this direction that among many people the failure to believe in a future would hardly be considered even a doubt. They have never had much faith in immortality. If they could sincerely believe in a future life, it would be a new-found faith for them.

There is no need to condemn those who feel this way. To be perfectly honest, most of us have been disillusioned about so many things that we ought to be very sympathetic with them. It is neither good sense nor good religion to condemn the intellectual perplexities of serious thinking people.

WIDESPREAD DOUBT PREVAILS

We may as well frankly face the difficulties which are ours today in considering the possibility of life beyond death.

In the first place, there is death itself. Probably no one of us has ever been able accurately to measure the influence that the ever recurring experience of death has upon our minds. It is far more subtle and disturbing than most of us realize.

In one of the dialogues of Lucian, Charon, well known character in mythology, has left the underworld for a day to get a view of human life. He is talking with Hermes. As he looks upon Milo of Croton, the great athlete had just picked up a bull and is carrying it along the race course. Charon remarks: "He is

mightily elated; what is one to think? Does it ever occur to him that he must die some day?"

Later, as they are looking down from a great height, Charon says to Hermes: "Now that we are up here, how would it be for me to cry out to them at the top of my voice to abstain from their vain endeavors and to live with the prospect of Death before their eyes? 'Fools (I might say) why so much in earnest? Rest from your toils. You will not live forever. Nothing of the pomp of this world will endure; nor can any man take anything hence when he dies. He will go naked out of the world, and his name and his lands and his gold will be another's and ever another's.' If I am to call out something of this sort, loud enough for them to hear, would it not do some good? Would not the world be better for it?"

That mythology belongs to the past, but the dismal prospect suggested in the ancient story troubles hosts of people today.

It is, however, not simply the experience of death that disturbs us; it is the fact that death recurs with uninterrupted constancy. It is so monotonous! Further than this, we do not see our departed friends any more. They seem to be too little and unimportant to count in the vast world order. The tragedy of our global war has only emphasized these unwelcome facts in new and startling ways.

THERE ARE OTHER FACTS

What can we say in the face of such harsh facts as these—and others suggested by them?

Well, first of all, we who are physically insignificant, in such a vast universe, ought to keep constantly in our minds that bigness and greatness are not synonymous terms. Furthermore, truth is not limited to the realm of the physical. Its final test is not some material phenomenon. Size and physical centrality are not tyrants who dominate the kingdom of spiritual values. Beautiful music may be sung in some little known place. Visitors to shrines of the greatest paintings may need a guide, while the Empire State building towers before all who walk the streets of New York.

Here is still another searching and thrilling fact: at our best we always aspire to something higher than we reach. We are looking and planning beyond the immediate present. Robert Browning made this his theme in "A Grammarian's Funeral":

> That low man seeks a little thing to do,
> Sees it and does it:
> This high man, with a great thing to pursue,
> Dies ere he knows it.

Great poets die young. Noted painters are suddenly swept out of the world by disease. Talented youth are slain on the battlefield.

No one who truly lives thinks merely of the immediate present, giving no attention whatsoever to any larger view of life. When we find life, we live in such a way in the *now* that tomorrow will further enrich our lives. We believe that in this world, at least, there is more beyond—both mentally and spiritually; and that gives us hope for a continuing experience of worth and blessedness.

After all, the real values of life cannot be weighed and measured. They are unseen—but most real! Recall the recent story of the airplane which lost its landing gear. The passengers did not discover what had happened, but the pilots knew. They radioed the news to a landing field. One of the co-pilots calmly warned the passengers to keep their seats. These men did not have to incur danger and risk their own lives. They could have bailed out. But they did not. The pilot brought the plane down without a fatality. Here is a glorious fact of life that brings us a thrill: a sense of honor!

So, honor can become quite real for all of us. Honor, however, is the attribute of a person. It can continue only as life continues.

Here is still another fact: No matter if we lose an intimate comrade in death, death cannot take away the past benedictions of that life. Their unseen, but deeply felt, influence abides.

WHEN TRAGEDY FALLS

John Rathbone Oliver once told about a friend of his, a young physician, who met an untimely death. Dr. Oliver says that the man was most lovable and brilliant, sure of a distinguished future. There was also a young woman whom he had known since she was a girl, and whom he admired more than any girl of her age he had ever known. These young people fell in love and were married. Naturally they looked forward to a future of happiness and achievement. Dr. Oliver says that he never knew two people who loved and understood each other better. They seemed to be an ideal pair. Then came the end suddenly, after only one single year of married life. There was a chance infection from an autopsy. The young physician died.

Dr. Oliver confesses with shame that he did not go to the funeral. He who had written so much about how to overcome fear was afraid even to look at the young woman. He was afraid to write her, even though he was one of her old friends. He was afraid to meet her on the street. He felt that he had only wretched shreds of comfort to offer in the face of such cruel tragedy as that. At last one morning he almost ran into her outside the hospital. He did not see her at first, because of his poor eyesight.

But this young woman wore no black. There was nothing to suggest depressive hopelessness. "Her face was alight with something more than mere happiness." As she gave her hands to her friend, he must have stared at her. He mumbled some lame excuse for not having written and for not having been to see her, in her great grief. She smiled at Dr. Oliver, as she patted his rather shaky hand. "Ah doctor, you don't understand," she said. "I miss Dick. Of course, I miss him. But I haven't room in my heart for anything but thankfulness and gratitude to God. I had a year of Dick's love—a whole year of perfect happiness. No other woman has had as much as I. If I live to be eighty, I shall not have had time to thank God enough. And when I do stop living, well, Dick and I will begin living together again."

Well, however we may attempt to analyze the faith

of that young woman, there is still the fact of a past comradeship that left an afterglow of warm, tender love. Life has brought her this, and no one could rob her of it!

In Bess Streeter Aldrich's *A Lantern in Her Hand* there is a deeply moving paragraph, in which Abbie asks Will not to talk about dying. "If you should be taken away from me, I couldn't stand it," she says. But he insists that it is those who have loved and then lost their love, the people who have failed each other in some way, who cannot stand death. "With us, it couldn't be so terrible. Nothing could take away the past from us."

However we may discount this sentiment, the fact is: for many, love is an enriching and abiding blessing. Even in a world like ours—obviously gone crazy—there are those sane enough to care for the highest things, those whose love is so powerful that death itself cannot destroy it. That is another reason why some of us are moved to exclaim:

Courage! serve and wait!
Soon or late
Life restores the missing
Keys of Fate.

PRESENT EXPERIENCE AND HOPE

Of course, our hope of immortality springs from faith in things that cannot be seen. But it is faith based upon present fact.

After all, personal values are meaningful now only for those who believe in the unseen. There is hardly any need of respecting anyone's personality now if death destroys every vestige of worth. As John Baillie has pointed out, if our fellows are worthless we must allow anyone to deny the validity of the Kantian imperative that every human personality must be treated "as an end withal, never as means only." So, any dictator can deal with humanity *en masse,* and if he seeks to destroy our personality, we cannot claim he is doing us any real harm.

But how can we possibly deny the value of personality, when we know how some people have enriched life for us? Indeed, even though one may not be able dogmatically to declare that his dear one will live on, as has been well said, only a cad would sneeringly assert that he did not care whether his "loved one" were to live or die!

Most important of all, when we find Christ, we find life! It is as though we once lived in a cave, and, behold, now we are in Chartres Cathedral! It is as though we were once listening to the noise of tom-toms, and, behold, now we are hearing Beethoven's "Ninth Symphony." Anyone who has communion with Christ is a new character. His old life had passed away; a new life has begun. It makes all the difference in the world for such a person, both as he lives in the present and as he faces the future.

FACING THE FUTURE WITH JOY

That is why some people have been able to face the future with such poise and radiance. Hosts of individuals have slipped out of this world with their faces turned toward the sunrise. Recall that Chaucer died writing a poem. "Mozart asked, as the mists gathered before his eye, that he might hear again those harmonies that had been his life, and his last action was to indicate by a motion of his fingers a particular effect of the kettledrums." Painters, writers, artists, youths who have dreamed of a profession, and then were blown to bits by a bursting shell, have felt that they were only beginning their life work when death came. Are such personalities to be thrown on the ash heap simply out of deference to the dissolution of a few particles of matter? Surely the things which are unseen are the most real "things" in our lives!

If we can believe this, we do gain confidence that we can face a friendly future of good fortune. Here is a faith that lights up the heavens in the blackout of doubt.

"Where is Kandersteg?" a traveler in Switzerland asked a lad one day when they met on the road. "I do not know," replied the boy, "but there's the road that leads to it." Neither do we know just where the land of our hopes is, but some of us happily and boldly assert: Here is the road: Jesus Christ!

The Spirit-Filled Life

By M. E. Dodd

THERE are four scriptures which teach practically all that the Bible has to say on the subject of the Person, the Presence and the Power of the Holy Spirit. A careful study of these scriptures will reward one with strengthened faith, renewed hopes and revived spirit. They are: John 14:12-18—Christ's *promise* of the Spirit; John 16:5-15—the *purpose* of the Spirit; Acts 2:1-18—the *performance* of the Spirit; Romans 8—the *power* of the Spirit.

To once who is a child of God by faith in Jesus Christ (Galatians 3:26), the Holy Spirit is Mother, John 3:5; Teacher, John 14:26; Guide, Romans 8:14; Comforter, and much else, John 14.

To one who is a child of the devil (John 8:44), the Holy Spirit is Convicter or Convincer (John 14:7-11), (1) of sin; (2) of righteousness; (3) of judgment.

The promise is that when the Holy Spirit is given possession of a believer, he will guide him into all truth (John 16:13); fill him for all service (Acts 2:4); and seal him unto the day of redemption (Ephesians 4:30).

The whole matter for the child of God is summed up in Ephesians 5:18, where God says: "Be not drunk with wine . . . but be filled with the Spirit." In this divinely inspired scripture we have: (1) a duty to be performed; (2) a privilege to be enjoyed; (3) a power to be utilized.

What does it mean to be filled with the Spirit?

It means that every choice and decision in life is made by the Holy Spirit. It means in short that the Christian is completely filled, possessed, dominated, mastered, controlled, guided by the Holy Spirit. Every Christian has the Holy Spirit, but every Christian is not

fillled with the Holy Spirit. To have the Spirit is to have life. To be filled with the Spirit is to have more abundant life.

I

Let it be noted that this kind of Christian life and this kind of Christian living is a command of God. They who fail of it are falling short of God's expectation of them.

There is a double command in this text, a negative and a positive command. The negative command is, "Be not drunk with wine." Is that a good command? Is God just and right in expecting his children to obey this command? Is it sin for a Christian to get drunk? Then by what process of reasoning can one claim that the command, "Be not drunk," should be obeyed, while the equally important and authoritative command, "Be filled with the Spirit," may be set at naught? If a church member should be disciplined for disobedience to the negative part of this command, why should he be commended for disobedience to the positive part of it? For a believer to be drunk with wine is no greater sin in God's sight than for him not to be filled with the Spirit.

Why are these two apparently diverse and antagonistic ideas, "Be not drunk but be filled with the Holy Spirit," put into the same sentence? It seems incongruous, inconsistent to speak in the same breath of being drunk and being filled with the Spirit until one understands what the Scriptures teach on the subject of the Holy Spirit. Why do men drink wine? What do those who drink intoxicants get out of it?

Well, some say that strong drink accelerates mental activity, exhilarates physical movement and exuberates spiritual experience. Perhaps so, at least temporarily. But it leaves one enervated and stupid.

Now this text says to those who seek joyous living: "You do not need to go to wine to get exhilarated, brightened, quickened. Be filled with the Holy Spirit and you will have all the good results which you seek with none of the bad which come with drunkenness."

That this interpretation of the text is correct may be seen from the case at Pentecost, recorded in Acts 2, where they were all "filled with the Holy Spirit." The result was such as to make the Godless people mockingly say: "They are full of new wine." So far as immediate, outward manifestations were concerned, to be full of new wine and to be filled with the Holy Spirit were identical. So far as inward condition and Godward relationship and final results are concerned, the two are as far apart as heaven and hell.

Therefore, "Be not drunk with wine, but be filled with the Spirit."

II

Being filled with the Spirit is not only a command to be obeyed, but it is a privilege to be enjoyed. If Christians only knew the joy and blessings and power which they are missing, they would go across the continent, if needs be, to get filled with the Spirit. If they only knew what heavenly exhilaration, what sublime delights, there are in being filled with the Spirit, they would seek it on their knees until they found it. What a tragedy that so many Christians are content to live in the dark valleys when they might live on the mountain top! What a pity that thousands are content to crawl when they might fly!

Note some of the personal blessings and benefits of being filled with the Spirit.

First. "The fruit of the Spirit is love." This Scripture in Galatians 5:22 does not say "fruits" and then go on to enumerate the nine things. It says "fruit" and that fruit is love. On every branch and twig of the Spirit-filled life there is found this luscious fruit. It is the sweetest of all fruits. It cannot be imitated or duplicated. It grows to its full on one tree, the Spirit-filled life. No one can be fruitful whose life is not rooted in the soil of the Spirit. The vital force of God's Spirit must come into the life.

In Romans 5:5 another figure of speech is used. Dr. S. D. Gordon translates this verse as follows: "The love of God hath flooded our hearts through the Holy Spirit given unto us." "The all-inclusive privilege and blessing of being filled with the Holy Spirit is love, that marvelous, tender passion; the love of God, heightless, depthless, shoreless, shall flood our hearts, making us as gentle and tender-hearted and self-sacrificing and gracious as is he. Every phase of life will become a phase of love. Peace is love resting. Bible study is love reading its love letters. Prayer is love keeping tryst. Conflict with sin is love jealously fighting for its lover. Hatred of sin is love shrinking from that which separates from its lover. Sympathy is love feeling. Enthusiasm is love conquering. Hope is love expecting. Patience is love waiting. Faithfulness is love sticking fast. Humility is love taking its true place. Modesty is love keeping out of sight. Soul-winning is love pleading.

Second. Joy is the Christian's heritage. Joy comes from being Spirit-filled. God wants his children to be joyous. If they are filled with his Spirit, they will be full of joy. No circumstance or condition of life can mar that joy. It is dependent upon an inward state and not upon outward circumstances. There are unhappy souls who make themselves miserable in spite of their social standing or financial rating. They have things but not *the one thing* which makes life joyous, victorious and worth living. On the other hand there are those who refuse to be unhappy, no matter what circumstances press upon them. They are filled with God, they are satisfied with Christ. The Lord is their Shepherd, therefore they do not want for anything, not even for joy. They are God-intoxicated souls.

Third. There is a third special blessing which comes from being filled with the Spirit. It is expressed in the scripture which says, "The peace of God which passeth all understanding shall guard your heart and thoughts in Christ Jesus." It is God's peace. No storm can disturb it, no sorrow can sweep it away, no sin can corrode it. It is sweet peace, the gift of God's love.

We see that being filled with the Spirit, while something more than mere obedience to a command, is also much greater and larger in its full meaning than the

enjoyment of a Christian privilege. It is the overflowing and outflowing of obedience and love and joy and peace in the Spirit-filled life. It is the up-gushing fountain, the outflowing river which greets and gladdens and glorifies the grass and flowers and fields and birds and beasts and men. Out of such a one as a Spirit-filled Christian, said Jesus, shall flow rivers of living water—not a tricklet nor a stream nor even a river, but rivers, many of them.

They will spontaneously burst out and flow on. The difference between a Spirit-filled Christian and the ordinary kind is the difference between an artesian well with its gushing, sparkling, flowing waters, and Jacob's well which is deep and from which one secures drink with difficulty. It is the difference between a bubbling spring and a dry pump. Some Christians have to be primed and pumped and pleaded with and begged to get any service out of them. Even then the little service they do is cold and heartless and indifferent. Others are bubbling over with loving, joyful, devoted service. They must do something for their Master and they will find something to do for him. The spring of their love is rising higher and higher all the time and must find some outlet, and this spring of service flows faithfully forward in all sorts of weather and under all sorts of conditions. The Spirit-filled Christian can be counted on always. Every time the roll is called, he is there. His work may be obscure and unnoticed of the world, but that matters not to him, so long as he is conscious of doing Christ's will and of receiving the divine approval.

Here is a little story worth remembering: Sir Michael Costa was having a rehearsal of a great number of performers and hundreds of splendid voices. As the mighty chorus rang out, with the thunder of organ, the roll of drums, the clashing of cymbals, and the blast of horns, a young man who played the piccolo far up in some obscure corner said to himself: "In all this din, the sound of my piccolo cannot be heard. It matters not if I cease to play." Now, the piccolo is one of the smallest of all orchestral instruments. So, the piccolo player thought it would not be missed. Therefore, he ceased playing and laid it aside. Suddenly the great conductor stopped, flung up his hand for silence and when all was still he cried aloud, "Where is the piccolo?" His quick ear had missed the piccolo, and all was spoiled. In relating this incident, Mark Guy Pearse says: "Oh, my soul, do thy part with all thy might. Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it and all the music of this great universe is made richer and of sweeter tone because thou givest him what thou canst and art faithful and laborious."

III

To be filled with the Holy Spirit is also a power to be utilized. Many church members plod wearily along at their irksome and sometimes irritating tasks. This is because they are working in the energy of the flesh instead of in the power of the Spirit. Divine provision, abundant and sufficient, has been made for all that they require for the doing of God's work. And if they would only tap the resources of that inexhaustible reservoir they would find powers released to them of which they had never dreamed—and then they would accomplish superhuman exploits of faith.

God has released inexhaustible resources in sun and sea and soil. Man needs only to tap these resources in order to translate them into wealth. But God's greatest resources are in the release of the Spirit. And Christian people need only to connect with those resources in order to be filled with power divine, omnipotent and inexhaustible.

But, oh, the tragedy of the low level of spiritual life on which so many professed Christians are content to live! They live like paupers when their heavenly Father is a multimillionaire. They crawl when they might ride; they walk when they might fly. They grind hand organs when they might perform on four-manual grands. They piddle with chicken coops when they should be building cathedrals.

Oh, children of God, come up higher! Stop feeding on the husks of swine and feast on the manna of heaven.

The beauty and power and glory of a victorious Christian life are yours for the asking, receiving and utilizing.

How to be filled with the Holy Spirit:

1. Repent of your sins, return from your backslidings and obey the commandments of Christ. (Acts 2:47). 2. Ask God to give you the fullness of the Spirit and you shall have it. He is more anxious to give the Holy Spirit than we are to receive. (Luke 11:1). 3. But ask in faith, nothing wavering. (James 1:6). 4. And promise God that when you receive the gift of the Holy Spirit you will use it for his glory and honor in his worship and work.

To be filled with the Holy Spirit is: a duty to be obeyed; a privilege to be enjoyed; a power to be utilized.

Holy Father, fill us with the Holy Spirit!

What Is Freedom?

Freedom is not a political concept. It is basically a spiritual ideal. The inalienable rights of every man are recognized by all great religions because these rights come from God. Thomas Jefferson was cognizant of this when, in the Declaration of Independence, he spoke of those rights with which the Creator has endowed all mankind. Not the Magna Charta, not the first ten amendments of our Constitution, not the Bill of Rights of republican France, but the existence of one God is the basis of liberty and the assurance of freedom. If there is only one God, there is one humanity. Then all men are his creatures and all men are equal in his sight, and no man or group of men have been destined to be the lords and the masters, while their fellow neighbors are serfs and slaves. Ferdinand M. Isserman.

Measure God's unseen mercy by the multitude of his evident blessings.

Perhaps our prayers would rise higher if they opened with a word of thanks for blessings already received.

No man is ever out of reach of the voice of God if he is listening. Roy L. Smith.

Easter Kites

A Sermon for Children

By DeCourcy H. Rayner

EASTER is a happy festival for the children of British Guiana, for every child, whether black, brown or white, has a kite to fly. Easter eggs and Easter bunnies are practically unknown to the children there, but all of them, in city and country, fly their colorful kites.

Did you know that nature provides an air-conditioning unit for this little South American country? This is how she does it. From the Caribbean, the sea where pirates once sailed, the trade winds sweep across the low-lying coastline, cooling the earth and refreshing the people. The salty breezes act as nature's air-conditioner, making it possible to live in reasonable comfort in a climate that would otherwise be too hot and humid.

Go to Georgetown, the capital city, any day in the week, in the late afternoon when the sun is setting, and where do you suppose you will find the children? On the broad concrete sea wall, where the coolest breezes blow, getting a breath of fresh air after a sticky day.

* * *

At Easter time the trade winds seem to freshen up, until on Easter Monday it is not unusual to find a veritable hurricane raging. It is ideal weather for kite-flying, and as if by magic the sky becomes dotted with them. Once a year, in the week prior to Easter, the shops get out their stock of colored paper, kite twine and slender crossticks, and experts and amateurs vie with each other in attempting to turn out the best product of this ancient craft.

Some of the kites are tiny, for their owners are small, but they are nevertheless exquisitely made. Others are huge box kites, with slender tails that are carefully weighted and balanced, to keep the heavy playthings aloft.

Early on Easter Monday morning the Georgetown boys and girls rush to find a good clear spot on the sea wall, or preferably on the muddy beach, if the tide happens to be out. Then the science of kite-flying is practiced. It requires a strong and steady hand, a keen sense of judgment and a great deal of patience to keep one's kite under control in a strong trade wind.

Some of the kites have Easter scenes painted upon them—such as the cross, the empty tomb, the figures of disciples running; even nails and napkins are portrayed.

If you were to journey to British Guiana this Easter Monday you might find very few children who could tell you why the kites are being flown, except to remark that it is splendid sport for a holiday. But like most customs, this one had its origin in something meaningful.

* * *

The kites were first flown, so tradition says, to honor the One whose resurrection is celebrated at Easter time. To make the way beautiful before him as his Spirit rises again, to express the love and adoration of the children on earth—that is the purpose of the colorful kites that flutter in the tropical sky. Just as the disciples spread palm branches and garments on the road before him as he went to Jerusalem, so the folk of British Guiana send up their symbols of love to make beautiful the way of the Risen Lord.

The few who know this tradition do not haul down their kites as evening comes. When darkness settles on the land they loosen the strings and let them rise to heaven, carrying their prayers and praise to the One who triumphed over the grave.

* * *

So let our prayers ascend, this glad Easter Day. Like things of beauty let them rise to heaven, carrying our praise and our love to Christ who died and rose again, that we might live.

A Pastoral Prayer

By Toyohiko Kagawa

O GOD our Father: Forgive us that we do not clearly understand how to walk in the footsteps of Christ, though with our lips we name his name. We take Thy name upon our lips in prayer, but do not grasp his teachings. We confess our easygoing indifference. We confess that because our lives are not filled with the conscious desire to save others, we have not perceived that Christ who was worthy to be the Son of God, this Christ who saves us, is offering his blood to wipe away the stains which come from the gaping wounds of the hearts of men.

Teach us the many things we should learn from the example of Christ. O reveal to us now, with radiant clearness, the Christ who passed through the death upon the cross in order to redeem us. When we are sad, when we are criticized by others, when our hearts are burdened with greed, teach us to fix our eyes upon the Godlike figure of Christ, who refused to depend upon violence or force, or to return evil for evil. He depended only upon the power of sacrificial love. Lead us forward upon our path, we pray, in the name of the Savior. Amen.

Sermon Outlines *from* PULPIT Readers

He Was Expendable

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II Corinthians 8:9.

I. *Introduction*—Mr. W. L. White in his book, *They Were Expendable,* explains how in war a few men must sometimes be sacrificed, used up, expended, in order to gain a few precious moments for the army to which they belong. That is not only a principle of warfare, but of life itself. A lesser measure of life must be expended for a larger measure of life.

II. *Body of Sermon*—1. There is no hoarding of life. It must be used up in order to be increased. This was one of the cardinal doctrines of Jesus. He insisted that "whosoever will save has life shall lose it; and whosoever will lose his life for my sake shall find it." (Matt. 16:25) Jesus himself acted upon that principle, emptying himself, pouring himself out for mankind's redemption. Truly he was expendable, even unto the cross. 2. The apostle Paul thus interprets Jesus in the words of the text. He was rich in life, but he willingly gave up his life that men might live: "he became poor that ye through his poverty might be rich." 3. It is a mistake to think that Jesus was a victim, a martyr. He made himself expendable. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." (John 10:17-18) His decision to be expendable was made at the beginning of his ministry, when he was tempted in the wilderness. 3. One who expends his life for others should be remembered by those others. It has been so of the great heroes of history. Ben Robinson in *Red Hills and Cotton* tells how Confederate soldiers, after the war, kept alive the memory of their comrades who failed to return. Even so Christians should dedicate themselves to the task of keeping alive the memory of a Galilean who died for them. That is at least a part of the meaning of the Lord's Supper. But Christians must not stop with remembering; they must also become expendable for his sake. No person is worthy of the name Christian who is not willing to give himself and what he has to the cause of Christ. 4. Shall we who have been made rich through his grace hold these riches for ourselves? If we try to do so, we will lose them. The present spiritual poverty of our churches is thus explained; we have been niggardly in sharing the gospel.

III. *Conclusion*—The story is told of a good old deacon who used to pray: "Lord, wear us out in thy service, and take the frazzles home to glory." Well, that's the only way we'll ever get to glory.

(Talmage C. Johnson, First Baptist Church, Kinston, N. C.)

Jesus the Disturber

Text: And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. Matthew 8:34.

I. Introduction—We usually think of Jesus as blessing the children, healing the sick, forgiving the sinful, comforting the sorrowful. And that is good. But Jesus was also a disturber. He drove the sword of truth deep into hard-set ways of doing things.

II. Body of Sermon—Looking at the disturbing Jesus, let us consider those whom he disturbed: (1) He disturbed his own family. Only his mother understood him. His brothers considered him a fanatic, preaching crazy notions to people. (2) He disturbed open sinners: women of evil reputation, dishonest taxgatherers. (3) He disturbed the pious: those who prayed, but without meaning; those who were eager to pray but slow to forgive; those who were unjust stewards; those who ran the ecclesiastical machinery of the day. (4) He disturbed the proud: the Pharisee, Simon; those who saw splinters in the eyes of others rather than being conscious of the beams in their own eyes. (5) He disturbed the selfish: the rich young man, the selfish mother of James and John, those who boasted of the abundance of their possessions. (6) He disturbed the government.

III. Conclusion—Jesus "disturbed" people that he might bring them to repentance and to the forgiveness and new power of redemption through God and thus to such peace as he himself knew and to eternal life. We have no right to claim to be his followers unless we are ready to be stripped of our pretensions, our pride, our possessions—for Christ's sake.

(H. J. Conn, First Congregational Church, Great Barrington, Mass.)

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech and Manner

Auxiliary is sometimes called awg-ZILL-ry, awg-ZILL-uh-ree, and even awg-ZILL-uh-rary. It is to be called **awg-ZILL-yuh-ry.**

Isaiah. The "s" is pronounced like "z"; therefore, it is not eye-SAY-yuh. Good people do say eye-ZI-uh, the second syllable rhyming with **sigh,** which is permissible, but the better way is to call him **eye-ZAY-yuh.**

Idea is mispronounced in many ways: EYE-deah, eye-DEAR, EYE-dya. The accent is on the second syllable, the "e" is long: **eye-DEE-uh.**

Bethphage will be read often in April. Correctly, it must be called BETH-fa-jee or BETH-fayj.

Contributions to the Forum

From Virginia: Nomination for the word most often mispronounced: **often.** It is heard as AWF-ten, while the correct speech calls for **AW-f'n.**

From Canada, New York, Georgia: The most abominable error: The misuse of "Reverend." Properly used only when a man's initials or given name is also used, or when "Mr." or "Dr." accompanies, and when preceded by "the"; it is not to be used in direct address; a man would never use it with his own name—it means "worthy of reverence"; it is not a title like Doctor or Rabbi; it is, all in all, an unfortunate prefix to a minister's name. A movement to abolish its use for a simpler and more meaningful term, if any is needed at all, is long overdue. In the meantime, don't say "Rev. Jones."

From New York and Wisconsin: Mary is MAY-ry, not MARE-y. Answer: Either is allowed. **MAY-ry** is better. Slothful is SLOETH-f'l. Answer: That is preferable; SLAWTH-f'l is second choice.

Pennsylvania: Humble? Answer: Sound the "h" as in human: HUM-b'l.

New York: Simultaneous? Isolation? Decadent? Answer: 1—SY-mull-TAY'-nee-us, 2—SIM-ull-TAY'-nee-us; 1—EYE-soh-layt, 2—ISS-oh-layt; 1—dee-KAY-d'nt, 2—DEK-uh-d'nt. Both pronounciations are acceptable in each case.

Contributions should be sent in care of The Pulpit, or in care of the Presbyterian Church, Montgomery, W. Va. Aubrey N. Brown.

The Church: 1943 Model

By Charles T. Holman

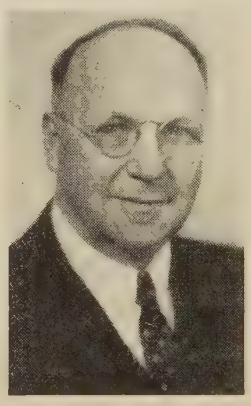
THERE are no model 1943 automobiles. But there ought to be 1943 model churches. Christian churches ought always to be contemporary, aware of and responsive to present needs even while they carry forward into each new situation a very ancient tradition. In 1943, as in any other year, old ecclesiastical models will be found operating on the highway of life with some degree of efficiency just as will old model automobiles, and even horse and buggy churches will help carry the traffic. But the best churches, while they reach back over the centuries to preserve the treasures of the past, will still be responsive to the crucial issues of the present moment and organized to meet current needs.

The purpose of this article is to suggest what the church, 1943 model, ought to be rather than to describe what it actually will be. For the actual will come short of the real. The question, then, to consider, is: How shall this ancient function of the church be most effectively performed so as to meet contemporary needs? I propose to deal with the subject in two aspects: First, its provision of personal counseling and guidance. Second, its inspiration and direction of social reconstruction.

● *Personal Counseling and Guidance*

First, in dealing with the responsibility of the church to provide counseling and guidance for individuals, it should be pointed out that this task belongs to the most ancient tradition of the Christian ministry. The care of souls has always been the minister's responsibility. It is true that there have been times when this task has been neglected. When I entered the pastorate thirty years ago many ministers "played down" this aspect of the clergyman's task. In ministerial conferences and in conversations between clergymen one would frequently hear one of the brethren say, "Well, I've quit ringing doorbells," and there would be a general murmur of approval. But I am sure all of us will agree that things are quite different now.

Today ministers are eagerly returning to their counseling ministry and a new appreciation of the importance of pastoral service is indicated for the church, 1943 model. Ministers are asking what insights and techniques have been developed by other counselors, particularly by mental hygienists, which are available to them in their service to individuals. Some persons have suggested that the minister is trying to recapture from the psychiatrist the secret of effecting a magical transformation in the character of individuals which the clergyman has lost and the psychiatrist is alleged to have gained. But the truth lies deeper than that. The minister shares with the educator, the social worker and the mental hygienist a deeper appreciation than that formerly held of the significance for individuals of the personal relationship and of the need of many bewildered souls for personal guidance.



Underwood & Underwood

CHARLES T. HOLMAN

During the period under discussion education has supplemented its program of instruction with elaborate programs of individual guidance; social case work is even more concerned with counseling individuals and families than with temporary economic relief; and the very essence of psychotherapy is in the establishment of personal *rapport* and in the provision of individual guidance. It was inevitable that the old function of the minister, as guide, philosopher and friend of his people, should reassert itself.

There is hardly a distressing or perplexing situation of any sort in which the minister's help is not sought. Not only is there sickness and death —these are part of the common round, yet never lose their poignancy and sharp surprise—but there is the threatened breakup of families, the problems of erring boys and girls, the shame and sorrow and bafflement of those who have gone down before temptation. Surely, in a time like this, with its destruction, its confusion, its bafflement, there is a renewed call to the pastor to become a minister to souls.

● *The Challenge of Wartime Conditions*

And now, above all, we are again faced by the colossal disaster of a world at war and our own involvement in it. When visiting England shortly before the outbreak of the present war I commented to some friends upon the apparently complete absence of panic among the British people even though they faced the imminent prospect of a disastrous war, but a doctor friend remarked that any physician would inform me that there had been an enormous increase in those disorders that arise from nervous strain. Upon my return to America medical friends told me that the same was true in this country. Now that we are actually engaged in war the strains are somewhat different, but certainly they are not decreased. Parents are worried about the physical and moral perils faced by their sons and daughters participating in the struggle. Grave anxieties about what the war will do to the whole fabric of human society burden us all as we look into the grim future.

The psychiatric wards in military hospitals bear testimony to the severity of the strains involved in turning civilians into soldiers. In army camps and naval training centers chaplains almost unanimously say that 75 to 85 per cent of their effective work lies in the field of counseling with soldiers and sailors.

● *A Letter from a Chaplain*

In a recent letter from a chaplain friend was this comment:

"Last evening I had eighteen interviews with homesick, worried and emotionally strained young men, every one a new book to me. I never really knew, before this, the effectiveness of sympathetic listening. Talking themselves out many men answered their own questions. A brief prayer as we stood with bowed heads at my desk straightened out one man. How the demon of fear was then dissipated from another with just a few confident statements of assurance of success as he faced the unknown future! For another man who could neither read nor write I typed a letter to his parents as he dictated it."

Surely, to mediate the resources available in religious faith and fellowship to give men and women steadiness and courage in times of great difficulty

and stress will challenge the capacity of the minister, both in his preaching and pastoral ministry, in this year of our Lord, 1943.

● *The Church and Social Reconstruction*

But the task of the church is not only to provide counsel and guidance for individuals; it is also to inspire and direct social reconstruction in terms of Christian ideals. And the latter is as ancient an element in the church's heritage as the former. Indeed, its roots are deep in the ancient tradition of the prophets of Israel and in many other faiths much older than Christianity.

It is true, of course, that religions, both Christian and non-Christian, have at times been almost solely interested in post-mortem individual salvation. But, for the most part, religion has been a group phenomenon. It has been concerned with the way people have lived together in families, communities, tribes and nations. Sometimes our temporary solutions of practical problems, as of the separation of church and state in this country, have seemed to some to carry the implication that religion has no concern with secular issues—that is to say, with political or economic issues or with the manner in which a man conducts his business. Thus most of life has become completely secularized and religion has become individualistic, pietistic and otherworldly. Where such views are held, however, it is a mere backwash in the sweeping current of the stream of religion.

Religion has, from its earliest beginnings, been concerned with the associated life of man, and the values which it seeks are not to be found in an isolated and cloistered life, but in the social behavior of groups. This has been notably true of Christianity. Jesus came preaching the good news that God's Kingdom was near, and a kingdom is a social order. Down through the centuries, except in rare intervals, Christianity, both in its Catholic and Protestant forms, has insisted that its ethic is applicable in all social relationships, not merely in the relationship between the individual soul and God.

● *Most Social Problems Are Religious Problems*

Today, as rarely in history, the Christian ethic in its application to social relationships, is challenged. We face grave problems of industry, race and nationality. Especially, self-assertive nationalisms, sneeringly rejecting and despising all morality as mere weakness, rage through the world. Democratic ideals, built upon the Christian view of the worth of persons, are challenged and scorned as was not remotely conceivable in a day which now seems so long gone but actually was only yesterday. Science has placed in our hands the instruments with which we may either commit murder and suicide on a planetary scale or build a world fairer than the heart of man has dreamed, and it seems as if mankind has chosen the worse alternative.

All these problems, at bottom, are religious problems. They are problems of the ultimate and lasting values of life, problems with which the message and work of the church are intimately bound up. For Christianity stands for the breaking down of every middle wall of partition which separates man from man in sympathy and service and seeks the establishment of a fraternal society in the world of a Fatherly God; it involves the driving out of all rivalries, hatreds, distrusts, and the dominance in society of intelligent good will.

● *No Social Structure Without Righteousness*

One has only to look around to see how these doctrines are mocked and derided today. How futile all this talk seems in view of the devastating forces of destruction which have so recently been unleashed in the world and have reached such tragic proportions! How mawkishly sentimental it all sounds! Yet, if society is to be saved from disaster and progress toward an abundant life for all men is to be achieved, these are the abiding principles which must guide us, and, in order to establish them, we must have the dynamic of religion. We must have the assurance that in our moral efforts there is a thrust of cosmic purpose, that in our best endeavors we are workers together with God.

If it is true that we cannot rear a lasting social structure except upon the secure foundation of God's eternal righteousness, then the message of the Christian church is of transcendent importance to society as well as to the individual.

● *The Church's Influence Now Recognized*

In conclusion, it is heartening that in our day we are witnessing a new appreciation of the significance of the church. Not long ago it was common practice, even while expressing reverence for Christ, to deride the one institution which sought to perpetuate his spirit in the world. Not only is the Christian church the most ancient, the most inclusive, and the largest voluntary organization in the world, but, in spite of its many ineptitudes, it is undoubtedly the most influential. In the United States alone it claims over 64,000,000 members. It directs the thinking and behavior of numberless persons to an incalculable extent. It modifies and sublimates our wild and egoistic impulses. Yet it has been so long a part of the scene that it is taken for granted. But it would make an enormous and terrible difference in the life of the world if this institution, with all its moderating and qualifying influences, dropped suddenly from the scene.

If one is inclined to belittle the importance of congregations listening Sunday after Sunday to preaching, and of the educational work of church Sunday and weekday schools, and all the other activities which this institution directs, let him ask what would not any of our propagandist organizations, or political blocs, or even of our respectable political parties, give to have such large, such sympathetic, such devoted and such influential groups gathering regularly under its aegis?

● *A New Evangelical Mind Evolving*

It is true that the Christian church is split not only into Roman Catholic, Eastern Orthodox, Protestant and other smaller communions, and that Protestantism itself is fragmented into one never can remember how many denominations. But also there is a new ecumenical mind, and not only is it recognized generally that our denominational divisions have no relevance to the issues which Christianity faces today, but movements toward cooperation, federation and union are well on their way. The church that really belongs to 1943 will find itself deeply involved in such movements.

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• WHO'S WHO in THIS ISSUE •

FOR several years a minister of the Presbyterian Church, U. S., in Lexington, N. C., Knoxville, Tenn., and Mobile, Ala., Dr. W. TALIAFERRO THOMPSON has since 1920 been professor of religious education in Union Theological Seminary, Richmond, Va.

Rev. ALBERT P. SHIRKEY *has held pastorates in* Richmond, Va., and Washington, D. C., and now ministers at Travis Park Methodist Church, San Antonio, Texas. This church has a membership of 4,300. It has been served in the past by four bishops—John M. Moore, Edwin D. Mouzon, Arthur J. Moore and Paul B. Kern.

Rev. ROGER T. NOOE *has been pastor of Vine* Street Christian Church, Nashville, Tenn., since 1925. He was president of the International Convention of Disciples of Christ in 1939, and was a delegate to the Lausanne, Stockholm and Oxford conferences.

Rev. MARSHALL WINGFIELD *was ordained in the* ministry of the Disciples of Christ and served churches of that fellowship in this country and England. Since 1937 he has ministered at the First Congregational Church in Memphis, Tenn. He is historian-in-chief of the national organization of Sons of Confederate Veterans.

Rev. G. RAY JORDAN *is minister of First Methodist* Church, Charlotte, N. C., and is the author of nine religious volumes, the last of which is entitled, "Look at the Stars!" He was a delegate to the Edinburgh and Oxford conferences.

Since 1912 Rev. M. E. DODD *has been pastor of* First Baptist Church, Shreveport, La., his earlier pastorates having been at Fulton, Paducah and Louisville, Ky. He was president of the Southern Baptist Convention, 1933-35, and has been a leader in the general activities of his denomination in many other capacities.

Rev. DECOURCY H. RAYNER *is minister of the* Presbyterian Church in Outremont, a suburb of Montreal, Can.

Dr. CHARLES T. HOLMAN *is associate professor* of pastoral duties in the divinity school of the University of Chicago.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

HOOVER RUPERT, Methodist, Thayer, Kan. "The Road Ahead." Isa. 42:16—"I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do and not forsake them."

CLIFF H. MCLEOD, First Presbyterian, Mooresville, N. C. "Going On With Life." Matt. 26:39—"O my Father, if it be possible, let this cup pass from me: nevertheless. . . ."

HAROLD PAUL SLOAN, JR., First Presbyterian, Detroit, Mich. (Associate) "A Stranger's and Pilgrim's Way." Heb. 11:13—"These all died in faith . . . having confessed that they were strangers and pilgrims on the earth."

EDWIN L. JAYCOX, Methodist, Avilla, Ind. "The Keystone of the Gospel." 1 Cor. 15:14—"And if Christ be not risen, then is our preaching vain, and your faith is also vain."

JOHN B. CAVITT, First Presbyterian, San Bernardino, Cal. "Unconditional Surrender." Rom. 12:1—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used write out the text

. . . . . .
Name of minister

. . . . . .
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. . . . . .
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W. E. MESLER, Community, Wayne, Maine. "The Church's Good Neighbor Policy." Isa. 41:6—"And they helped every man his neighbor."

W. J. OHANS, Bethany Presbyterian, Chicago. "Is Religion a Convenience, a Convention or a Conviction?" Rom. 8:38—"I am convinced . . . " (Goodspeed)

W. A. BROOKS, Baptist, Crestwood, Ky. "God in the Background." Psalm 90:1, 2—"Lord, thou hast been our dwelling place in all generations . . . from everlasting to everlasting, thou art God."

HERMAN D. FUDGE, First English Lutheran, Ashville, O. "The Call of the Day and the Promise of the Future." 1 Pet. 5:6—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

RALPH REED, Methodist, Siler City, N. C. "The Conversion of a Christian Man." Acts 10:9ff.—story of Peter's vision.

HOWARD STICKLAND, Grace Methodist, Stockton, Cal. "Singing with Broken Hearts." Matt. 26:30—"And when they had sung a hymn, they went out into the mount of olives."

MARK M. MOORE, First Methodist, Cleveland, Tenn. "Is God Through?" Jer. 31:31—"I will make a new covenant with the house of Israel."

H. K. KLEMME, Grace Evang. and Reformed, Grosse Pointe Park, Mich. "The Necessity of Brotherhood." Rom. 3:39, 30a—"Is God the God of Jews only? Is he not the God of gentiles also? Yea, of gentiles also: if so be that God is one."

G. H. EVANS, Methodist, Mt. Lake Park, Md. "On Honoring God Before Trouble Comes." Jer. 13:16—"Do honor to the Eternal, to your God, before the darkness falls, before your footsteps stumble on the twilight hills." (Moffatt)

The Editor's Page

The Event of the Month

THE visit of Madame Chiang Kai-shek to this country will go into the permanent records of this war period as an event of great significance —not only in its practical effectiveness in relation to the war, but in what it symbolizes. There can be no doubt that her presence and the impression made upon the American public by her speeches and interviews greatly enhanced the general good will toward her country which exists here. She indulged in no clamorous demand for specific measures of aid, but this restraint only sharpened the edge of our national purpose to do everything in our power to equip China's armies and to supplement their effort with the maximum military effort on our own part. But even more appealing was the symbolism of Madame Chiang's presence here. She was a living demonstration of the fact that, contrary to the dictum, "Never the twain shall meet," East and West have actually met in her personality. Her mastery of the English tongue astonished every listener. With an inflection strongly resembling that of our own first lady, she discussed with intellectual authority the most formidable problems of statecraft and human welfare. No allowance had to be made for an alien point of view—she met us on the common ground of the ethical and spiritual ideals which inform our best Western culture. Most of all she symbolized the fruitage of the Christian missionary enterprise in the Far East. Madame Chiang is a Christian and speaks the language of Christian faith with a richness and simplicity which only genuine spiritual insight could command. Under her influence, her husband (in whose hands as in those of no other Chinese leader rests the fate of his country) became a Christian in 1931. Christian people of the West have every ground for hope that China is on the way to become a Christian land and to add the unique contribution of her rich culture to that ecumenical Christianity which is now in the making.

China's First Lady Visits United States

The Book of the Month

WHICH WAY AHEAD? *By Walter Russell Bowie. Harpers, $1.50.*

DR. BOWIE'S book was written under assignment by the presiding bishop of the Episcopal Church as the "presiding bishop's book for Lent," 1943. I am rather glad that Lent is now well along and that I can place the book in a wider setting. Its appeal is by no means a restricted one. It presents a keen analysis of the confusion in which the present-day church finds itself, and goes on with boldness to explore the way out of the confusion. Dr. Bowie insists that the church must be "different," and that it must not be apologetic for its difference from the world and from all other institutions of society. Its difference consists in the fact that it views itself in relation to God, that all its activities have as their sole reference the creation of Christian men and women, and that it demands of its members that they do more *thinking* than is required anywhere else. The church is confused partly because it does not have a grown-up intelligence; it can emerge from its confusion only as it thinks its way out. But sound, vigorous thinking leads to practical self-discipline. Here, the author affirms, the church is weak: it provides no organized discipline by which the inherent "difference" which should characterize the church may be manifested and cultivated. He proposes a series of "orders" in our churches, devoted to the cultivation and practical expression of the Christian faith at its various stages. The principle involved as well as the suggestions for implementing it deserve and, I believe, will receive vigorous discussion.

A Thought for the Month

COULD anything be more public than preaching? Anybody can be listening. The church door is open to all and sundry. The sermon has been prepared with the whole congregation in mind. And yet there is no form of address that is more private and personal than preaching. A friend was telling me the other day of a prominent and gracious eastern minister who spends his summer vacation in Michigan with a little colony many of whose members live in Chicago. This minister pays a preaching visit to Chicago once a year and all the local members of the colony naturally turn out to hear him. Invariably he uses some incident or scene drawn from Charlevoix to illustrate a point in his sermon. It is his way of saying, How do you do, folks! Nobody else hears it. It is as private as if it were whispered in the individual ear. But this simple amenity belongs to all preaching. It is as if an invisible private wire ran from the preacher to every listener and he could hear what was meant for him alone. The preacher may have had this particular person in mind while he was preparing the sermon. Indeed, most pastors find their sermons in their conversations with individual people. The preacher's public utterance is an answer to a private problem or a personal need of comfort or enlightenment or strength which has been thrust upon his attention in his personal contacts with men and women. "Come to church next Sunday and I will try to throw some light upon this matter," the minister says, in effect, to every private need which he encounters. This private element in all preaching is what makes a sermon rich and helpful. But the preacher must be sure to keep it private! There must be no violation of the confidences which come to him in the exercise of his pastoral office. It is a great art to speak to the public and to the individual at the same time.

The Privacy of Preaching

Charles Clayton Morrison

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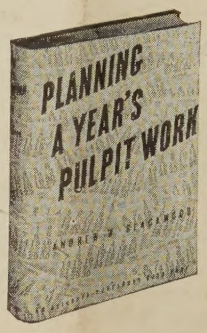

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A Final Survey. ADOPTING THE PLAN.

Appendix. STORING THE FRUITS OF STUDY. INDEX OF PASSAGES FOR PREACHING. INDEX OF SUBJECTS AND PERSONS.

ANDREW W. BLACKWOOD is Chairman of the Department of Practical Theology at Princeton Theological Seminary. His books are composed not of arm-chair theories, but of practical insight into the needs of today's ministry, combined with the results of considered experience.

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